/332 cont./

*171 562 the gay activity /der heitern Geschäftigkeit/," this is perfectly applicable to our Indians with the reservation that the slavish subordination was very much in the background. The woman needed protection, first, because she was weak and "wept" whenever there was danger, and then because she had to be protected from foreign lusts. In returning home from the plantings, she walked in front of her husband, since, heavily loaded, she hastened forward rapidly and everything was safe; in the forest she walked behind him so that he would be the first to meet any possible danger. She was protected from foreign guests, and, if they were of a dubious nature, as we were, the women and children ran into the forest.

*171 ●681 123 674 What occurs in dramas of adultery I do not know. We had no opportunity to observe anything that belonged to the sphere of the administration of justice. If I asked Antonio about crimes of any kind, he always answered that such things probably happened in former times, but no longer occur now.

*171 123 674 Theft of things belonging to us was, in any case, very frequent, except among the Bakaïrí, although friend Luchu, at the time he visited us in Independencia, was no longer altogether trustworthy. When the confusion in the Trumaí camp arose [648] because I was obliged to demand the return of a glass of my stolen arsenic pills, we saw that the Yaulapiti, who had come with *171 us, were trying to snatch the stone axes of the Trumaí. Always and 186 without exception it was supposed to have been a stranger who had done the stealing. The people living together also had little that they needed to take from one another, and the thief could scarcely have enjoyed it without being discovered. There is nothing more natural, therefore, than that the idea of morals rests most particularly on tribal affiliation. Among the Bakaïrí kurá means "we," "we all," "our" and at the same time "good" ("our people"); kurápa, "not we," "not our," and at the same [754] time "bad, stingy, unhealthy." All evil comes /333/ from foreigners, and not least sickness and death, which are sent from outside sorcerers.

/25 cont./

114 temporarily absent at the time, so we must take into account
161 a population in Maimaieti of more than 45 persons. I have
361 already mentioned above that the population of Maigeri aldea at the time of my trip was much larger than Karl von den Steinen estimated it to be at an earlier time. Still to be added is the population of the aldea recently founded between the Kulisehu and Batovy rivers, whose total we do not know, because it should undoubtedly be regarded as having been founded by Rio Kulisehu Bakairí and a part of the Xinguanos, who have moved temporarily or for longer to the Rio Paranatinga.

115 It is certain that the epilogues of the expeditions made to
● 681 the regions of the sources of the Xingu River have been played out with regard to the subsequent history of the Bakairí of the Kulisehu and Batovy rivers. Thus, Cacique Tumayaua of the first aldea on the Kulisehu, who had first helped Karl von den Steinen in his undertaking in these regions, had been assassinated by his own fellow countrymen shortly before the time of my expedition. I have already mentioned that the inhabitants of this same aldea had lain in wait for José Coroado because he had become too involved /26/ with the women.

648 Another consequence of these expeditions was the fact that the
198 relations of the Rio Kulisehu Bakairí with the other tribes that lived farther down this river, especially the Nahukuá and the Mehinakú /Mehinacu/, had already become strained at the time because these Indians envied the Bakairí for having received the lion's share of the precious articles brought by the explorers. But, in short, the Rio Kulisehu Bakairí, after their first contact with the whites, had gone on living as before without being discommoded by others. Their social organization, their legal ideas, the form of their economy, their customs, and their crafts were at the time of my stay among them still almost the same as in former times.

114 We received the first information on the Bakairí, after
36 my journey, in the year 1915 through Antonio Pyrineus de Sousa, who, on the occasion of his expedition devoted to measuring

[P. 73-A] After the trading war

437 628 574 [526] over the chiefs organized wrestling matches between teams of the two villages. Before the visitors left, a feast (*tuláki*, swallow feast) was given in their honor. The motives for these trading expeditions were both economic and ceremonial. They were organized by a chief when the villagers actually required certain economic goods, but even when there was no economic need, goods were exchanged and the men of the two villages participated in wrestling, dancing, and feasting.

SOCIAL ORGANIZATION

181 721 The Bacairí claim not to have been a warlike people. They defended themselves if attacked, but say that they did not attack others. Each village had a chief (*píma*) who was assisted by an 622 *itáida*. There was no chief for the whole tribe. 624 The *itáida*, who was a young man, was selected by the chief with the consent of the villagers. The *itáida* could be the son of the chief but this is not a requirement, for any able young man was eligible for this position. At the death of the chief the *itáida* succeeded him.

622 The principal functions of the chief were economic, judicial, and ceremonial. As we have seen, the chief organized trading expeditions and participated in such activities as collective planting and house building. He also represented the people of his village when visitors arrived or when his own village made formal visits. If the [624] village feared attack the *píma* selected a particularly brave man to lead the defense or to undertake retaliation. Discussions concerning dis- [627] putes and other village affairs took place in the [682] ceremonial house. Murderers were exiled or if a war was on the murderer was made to bear the [68] brunt of the attack. Thieves, adulterers, and others who persisted in disturbing the peace and harmony of the village were exiled through the [68] common action of the villagers. Exile was con- [762] sidered severe punishment, for the Bacairí say that individuals who were exiled often committed suicide. Chiefs among the Bacairí, therefore, were not war leaders, nor was succession governed by descent. Chiefs seem, thus, to have been primarily leaders of social activities. The part which a chief played in ceremonial life will be described later.